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Discussion and Program
Suggestions for Adults
on

*“Christians
and
World Order”*

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Minnie W. and Charles H. Corbett

DISCUSSION AND PROGRAM SUGGESTIONS
FOR ADULTS ON

"CHRISTIANS
AND WORLD ORDER"

By Minnie W. and Charles H. Corbett

Based primarily on

A CHRISTIAN IMPERATIVE

(By Roswell P. Barnes)

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INTRODUCTION

TIMELINESS OF THIS STUDY

"Christians and World Order" is a subject of paramount importance today. What, if anything, can the Christian church do to bring order out of the present chaos? What can it do to assuage the suffering of millions of innocent victims of war? What can it do to change men's attitude from hate to good will? What can it do to lay a foundation for future order after the conflict is over?

These are vital questions. They are not easy to answer, but they must be faced resolutely. There is no room here for evasion, because the consequences will be too serious. We must not deceive ourselves, or allow ourselves to indulge in easy-going optimism or sentimentality about the church. Therefore, those who undertake this study must do so in the realization that this is serious business. There must be careful analysis and attentive study if any worth-while results are to be obtained.

THE STUDY BOOK AND ITS APPROACH

This series of discussions and programs is based primarily on *A Christian Imperative: Our Contribution to World Order*, by Roswell P. Barnes,¹ a book that intentionally uses a different approach from that of the ordinary book on international relations. The author's approach is distinctly Christian, rather than political or nationalistic. He does not ignore political and economic factors, but they are treated as secondary considerations and viewed from the Christian standpoint. In a statesmanlike way he marshals Christian

¹ Published by the Friendship Press, 156 Fifth Avenue, New York. Cloth \$1.00; paper 60 cents. Order through denominational literature headquarters.

resources and Christian organizations. Of necessity he condenses a large subject into small compass. This manual will endeavor to guide the leader in following the author's argument, giving supplementary information about the organizations mentioned as well as offering suggestions for discussions and programs.

It will greatly simplify the work of leaders of this course if they will grasp clearly the main ideas that run through the study book, *A Christian Imperative*. They may be expressed as follows:

1. An essential feature of Christianity is concern for *all* mankind.
2. Without such a concern, world order is impossible.
3. Therefore the church has a responsibility to spread this attitude and spirit, as a basis for world order.
4. The missionary movement is the embodiment of this concern and the best means of extending it.
5. The basic fault in present political relationships is the fact that each nation claims absolute sovereignty. The cure proposed is the "dilution" of sovereignty.
6. Some kind of world organization that will unify all mankind is essential to world order.
7. The function of the church is to prepare men's attitudes for such an organization but not to work out its details.
8. A price must be paid for world order, just as in every redemptive process.
9. The church should act as leaven, and this process should begin in the local church.

PREPARING FOR THE STUDY

There are three parts to this manual:

- Part I. Discussion Suggestions
- Part II. Program Suggestions
- Part III. Worship Suggestions

These parts are not mutually exclusive; in fact they supplement each other. Groups primarily interested in dis-

cussions are urged not to overlook the possibility of using some of the programs in Part II to supplement the discussions. On the other hand, groups interested chiefly in the program section are urged to supplement these programs by material from Part I. Both groups can get worship suggestions from Part III.

There are several cross references in this manual, but it will be wise for the leader to read the whole manual through before planning out the course.

The size of the group may be a determining factor in deciding the type of method to be followed. For discussions, it is desirable to keep the group small enough so that each person can take part freely.

When the group is large, it will be advisable either to find an additional leader so that the group may be divided, or to follow the type of program suggested in Part II.

VARIETY OF METHODS

Various methods have become so familiar through the radio that most people are already acquainted with them and only a reminder is needed here.

a. Forum. In a forum, two or more speakers present their ideas about the subject for discussion. Then the audience is given an opportunity to ask questions. A typical forum is the "Town Meeting of the Air."

b. Round Table. In the round table method, five or more persons engage in a conversation among themselves on the subject for discussion. A chairman introduces them and starts them off. He also brings them back to the main issue if they stray away. At the end he summarizes the conclusions reached. In this method the audience listens but has no chance to ask questions.

c. Panel Discussion. The panel discussion is much like the round table discussion, except that the last part of the period is reserved for participation by the audience. At this time they may ask questions or express their own opinions. When strictly used the term "panel" means that the participants are

experts in the field discussed and they actually engage in a discussion among themselves in the hearing of the audience.

d. Symposium. In this type of program a number of persons in succession make short statements about different aspects of the subject under discussion. It is not a debate, and the speakers may agree or disagree, as the case may be.

e. Quiz Session. The great popularity of "quiz" programs shows that this method, when rightly used, is one that people enjoy. If you are fortunate enough to be able to get together three or four missionaries from different countries, or some experts on international relations, a quiz session may prove very profitable. To start things off it may be desirable to put in the hands of each member of the audience a mimeographed list of numbered questions. Then a person can call for a question by number. Of course, original questions are also welcome.

f. Tests and Check Lists. As a means of starting discussion an exceedingly useful device is a test or check list. In this manual several such devices are provided. Where a course is dealing mainly with facts, it is a simple matter to use a "true-false" test because it is easy to determine from competent authorities whether a statement is right or wrong. But in a subject like "Christians and World Order," there is still a wide difference of opinion as to what is true and what is false, what is wise and what is foolish. Hence it is suggested that when these check lists are used, the members of the group compare results with each other, find out where they disagree, and start discussion from this point. If their discussion does not end in agreement, a wise procedure is to read some of the books in the reading list in order to get the advantage of the thinking of experts.

g. Speakers. It will not be quite so easy to secure speakers who will talk along the lines of this study as it would be if the subject were a country, like India, or a continent, like South America. Yet with careful planning it will be possible to have addresses that fit into the subject matter. Here are a few suggestions:

Ask missionaries to speak on the contribution of missions to Christian unity, as exemplified in their field. Almost every country can furnish striking examples of Christian cooperation in missionary work.

Ask missionaries from the Far East to speak on the crisis for missions in that area and explain what the church can do in building world order under these circumstances.

Ask your denominational committee collecting funds for overseas relief to help you get speakers to present these causes, or apply to the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Avenue, New York City, with which the denominational committees on relief cooperate.

You may be able to secure a speaker from a local or state federation of churches to explain what such federations are doing to unify Christian effort.

The various organizations listed in Discussion Session IV of this manual may be able to furnish suggestions for speakers on their respective aspects of the ecumenical movement. (See addresses given in that chapter, pages 20-23.)

h. Motion Pictures. Motion pictures appropriate for this study are not numerous. Some of the denominational headquarters have films and slides that they use in connection with their appeals for overseas relief, which are appropriate for Program V.

i. Phonograph Records. Radio-phonographs are so common today that phonograph records are becoming a valuable adjunct in special programs. In connection with the worship services, it may be possible to introduce some of the fine church music of various communions by means of phonograph records. (See suggestions in Part III.)

LIBRARY

It is desirable to select a competent member of the group to be a librarian, and to secure as many books and pamphlets from the reading list in the study book as practicable. In some cities, the extension department of the public library sends out loan libraries of selected books. In other places,

the public library will put on the reserved shelf books on a topic of general interest, if requested to do so. In the reading list of the study book are a number of pamphlets that cost very little; it would be well for the group to purchase these. Provision should be made in advance to secure the denominational supplemental pamphlets and periodicals on the theme of this study.¹

CLIPPINGS

The newspapers are full of items of great importance for this study. Encourage the members to bring in such clippings, and ask the librarian to paste them in a scrapbook. The leader may find it necessary to keep the members from wandering too far afield in choosing their clippings. They should have a definite bearing on the course of study.

PICTURES

Pictures of the leading personalities in church life from all over the world help to give concreteness and add interest, but it takes a good deal of research to find them. Back numbers of magazines published after the Madras, Oxford, and Edinburgh conferences will supply some pictures. Pamphlets published by the Federal Council and other ecumenical organizations will furnish others.

¹ Since the publication of the list in the study book, a comprehensive pamphlet of special value for this course has been issued: "A Just and Durable Peace; Data Material and Discussion Questions." This is available from the publishers, the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches, 297 Fourth Avenue, New York City, for 10 cents.

PART I: DISCUSSION SUGGESTIONS

Session I: Facing Chaos

PURPOSE

The aim of this discussion is to face the chaos in the world today, not only realistically but as Christians.

PREPARATION

This discussion is based on Chapter I of *A Christian Imperative*, but since many members of the group may not have had time to read it before the first session, the leader should prepare to summarize the main ideas of the chapter. An outline of it follows.

OUTLINE

- I. This era is tragic because of:
 - a. Frustration of high purposes of individuals (pp. 5-7)
 - b. Disillusionment due to results of last war (pp. 8, 9)
 - c. Irrational events: e.g., internment of anti-Nazis in France (p. 10); blockade resulting in starvation of innocent (p. 11)
- II. Tragic conditions lead people to ask questions:
 - a. Has life any meaning? (p. 7)
 - b. Is Spengler's cycle theory of history true? (pp. 11, 12)
 - c. Is it time to retreat from civilization? (p. 12)
 - d. Shall we bring children into such a world? (p. 13)
 - e. Can we still believe in a God of love and mercy? (p. 13)
- III. Christians are especially concerned:
 - a. The Christian world-view involves concern for all mankind (pp. 15-16)
 - b. Christ's life and teaching emphasize social responsibility (p. 17)

- c. The church includes in its fellowship people of every nation, race, and language (pp. 18-19)
- d. Christians have a God-given commission which is never abrogated (p. 21)

CHALLENGING QUESTIONS

While it is important for us to face the world as it is, we must guard against an American tendency to go from extreme optimism to extreme pessimism. We must keep our heads and not yield to our emotions. To challenge the mood of the group and compel it to think, the leader may use questions like the following:

1. The frustration of individual plans in the interest of the nation as a whole has always been a feature of the world. Why should we feel that it is a mark of chaos today?
2. Why should we be disillusioned by the results of the last war? Why were we Americans so naïve as to think that by fighting for a few months in Europe we could set the world right for ever after?
3. The world has suddenly shrunk in size because of the improvement in communications. How long should we expect it to take the nations to adjust themselves to these closer contacts?
4. How far is the present mood of depression and questioning due to the fact that we thought it would be much easier to achieve a better world than we now find it to be?
5. Chaos means "complete disorder." How near have we come to it?

CHECK LIST

The following check list may help the members of the group to crystallize their ideas as to what features of the present world are most deplorable.

Ask the group to read through the following list and add any other items they think should be included. Then ask them to number the items in the order of their seriousness, putting "1" opposite the most serious, "2" opposite the next most serious, and so on. Then let them compare notes on the results of their tabulations.

- Invasion of neutral nations like Denmark and Norway
- Bombing of civilian populations
- Herding innocent people into concentration camps
- Lying propaganda
- Blockade of food supplies for civilians
- Dictatorships
- Ideologies of the totalitarian states
- Suppression of religion
- Racial persecution
- Submarine warfare
- Wastefulness of war

————— (add other items)

QUESTIONS FOR DISCUSSION

The “challenging questions” and the “check list,” if used, will probably bring out many questions for discussion. Here are a few additional questions that may be used in guiding the discussion.

1. Why is there such a gap between the Christian world-view as stated by the author, and the world-view of the average Christian?

2. What lessons can we learn from the past experiences of the church in living through periods of political chaos?

3. How does your conception of the kingdom of God differ from the “new order” proposed for the world by the totalitarian powers?

4. Is it a sign of wisdom or of cowardice to refuse to bring children into the kind of world we have today?

SUGGESTIONS FOR WORSHIP

For suggestions for worship in connection with this session, see Part III, pages 59-64.

Session II: What Is Wrong and What Is Needed?

PURPOSE

The purpose of this session is to diagnose the cause of the world's disorder and to prescribe remedies.

PREPARATION

Read Chapters II and III of *A Christian Imperative*. These two chapters have practically the same outline, and thus supplement each other, as the following comparison will show :

CHAPTER II: WHAT IS WRONG?	CHAPTER III: WHAT IS NEEDED?
I. Human nature at fault (p. 25)	I. Better human beings needed (p. 50)
a. selfishness (p. 25)	a. better leaders needed (p. 51)
b. thirst for power (p. 25)	b. less selfishness (p. 51)
c. inertia of good people (p. 27)	c. less provincialism (p. 53)
II. Inadequate political organi- zation (p. 27)	d. sense of world responsibil- ity (p. 69)
Confusion due to national claims to absolute sover- eignty (pp. 28f.)	II. More adequate political or- ganization needed (p. 57)
III. Economic maladjustments and barriers (p. 36)	Dilution of national sover- eignty needed (pp. 57f.)
IV. Ethical disintegration (p. 39)	III. Economic adjustments and peaceful change (p. 61)
V. A faltering and divided church (p. 43)	IV. A common ethos needed (p. 63)
	V. A more world-conscious church needed (p. 67)

OPENING THE DISCUSSION

Below is a list of alleged causes of war. Ask the members of the group to cross out those they think are not real causes of war, add any others they think should be included, and then number the resulting list in order of importance.

- Desire for excitement by people bored with peace
- Unjust treaties
- Struggle for markets
- Desire for revenge
- Ambitions of rulers
- Pressure of population
- Racial tensions

- Unlimited national sovereignty
 - Economic burden of reparations
 - Maltreatment of minorities
 - Inequalities between rich and poor
 - Struggle for raw materials
 - Denial of the sovereignty of God
 - Schemes of munition makers to extend their trade
 - Propaganda
 - Evil influences of demonic powers
 - Discontent of "have-not" nations
-
- (add other items)

When the members compare notes, try to keep the discussion away from the trivial things, and concentrate on important considerations. It may be worth while to classify the items according to Mr. Barnes' headings: I. Human Factors; II. Political Factors; III. Economic Factors; IV. Ethical Factors; V. Religious Factors.

EXPLAINING ETHOS

The word "ethos" may need to be explained. The author of *A Christian Imperative*, at the bottom of page 63, defines "ethos" as "a strong substructure of common principles, ideals, ethical standards, and social practices that will become the norm of conduct among peoples generally in their international relations." The term is explained further on page 121.

To help the group to grasp the meaning of the word "ethos" the following approach may be made:

Ask the group, "What makes a treaty valuable?" Bring out the fact that a treaty is useful only where all parties to it have a sense of obligation to observe the provisions of the treaty. If any one of the signatories regards the treaty as a "scrap of paper," then the treaty is useless. Point out that a common ethos means that the nations involved have the same idea of what is right and wrong as far as the treaty is concerned and have a sense of obligation to keep the treaty, even when it is a disadvantage to do so.

Point out that here in the United States we have a

common ethos in regard to freedom. We want freedom for ourselves, and therefore we realize that we must protect the freedom of others. Contrast our attitude toward freedom with that of the rulers of the totalitarian countries. Point out how difficult it is for us to build up a world order without common convictions and common standards—or in other words, a common ethos.

Ask the group to suggest other examples.

REMEDIES FOR WORLD CHAOS

Looking at the outline of Chapter III, remind the group of the changes the author says are necessary to end the present world chaos and ask them:

- a. Which of these changes should be the special concern of the church?
- b. What methods should the church use in effecting these changes?
- c. Who should take the lead and where should they begin?

At the end of the discussion, summarize the results.

SUGGESTIONS FOR WORSHIP

For suggestions for worship in connection with this session, see Part III, pages 59-64.

Session III: Missions as a Vital Factor in World Order

PURPOSE

The purpose of this session is to show that the missionary movement is a vital factor in laying the foundation of a new world order.

This may be an entirely new conception to many people who have thought of missions as concerned only with preaching the gospel. This is indeed the primary purpose of missions, but in the process the attitudes of many people are entirely changed, world solidarity is developed, and the foundation laid for a better world.

PREPARATION

This session is based on Chapter IV of *A Christian Imperative*.

Before reading this chapter, glance again at the outline of Chapter III in this manual and refresh your memory on the main points, noting what the author says are the things most needed for a better world. Then read Chapter IV and see in what ways missions supply these necessary things.

You will see how Agnes Brown (pp. 71-72) is an example of the kind of human being needed for a better world, because she is free from selfishness and provincialism and has a sense of world responsibility.

As you read further, you will meet examples of attitudes changed from that of selfishness to one of concern for other peoples as children of God (pp. 73-79).

Remembering that Chapter III called for more adequate political organization, read how missions, though not political, do sometimes succeed in improving the attitude of nations and governments toward other peoples (pp. 80-84).

Recalling that Chapter III says that better economic adjustments are needed, read how missions have opposed economic exploitation (pp. 85-88) and have spread scientific knowledge, which improves agriculture, public health, etc. (p. 90).

A "common ethos" was one of the author's essentials of a better world. Read what he says about the part of missions in building this common ethos (p. 88).

At the end of Chapter IV the author shows how missions have helped to make the church world-conscious (pp. 88-90, 92), thus helping to fulfill the last condition mentioned in Chapter III.

A STUDY IN OPPOSITES

On the next page, in the left-hand column, are listed items in the policy of exploitation. The other column is left blank to be filled in by members of the group to express the spirit of missions.

SPIRIT OF EXPLOITATION	SPIRIT OF MISSIONS
Work for your own interests all the time	<hr/>
Maintain the supremacy of your race at all costs	<hr/>
"Keep the native in his place" and compel him to work for you at low wages	<hr/>
Isolate yourself from the rest of the world except where your income is affected	<hr/>
Use religion as a prop of your own selfishness	<hr/>

UNIFYING THREE INTERESTS

The author makes a very important suggestion at the bottom of page 74 of *A Christian Imperative*. He says: ". . . Some local churches have unified, or at least coordinated, their work for missions, the ecumenical movement, and international justice and good will."

The average reader will need some explanation of what this means. Point out that in many churches there are three different groups: (1) The group interested in missions and belonging to the missionary society. (2) The group interested in church unity (the ecumenical movement), through the local federation of churches and union services of different denominations, and possibly through the Federal Council of Churches and the World Council of Churches. (3) The group interested in social education and action and in foreign policy and such organizations as "The Cause and Cure of War," "The Foreign Policy Association," "The World Alliance for International Friendship through the Churches," and so forth.

Sometimes one person may be a member of two or three groups, but usually those interested in group (3) do not see the value of group (1) and vice versa. If this is true in your church, this is an opportunity for you to show each

group how it needs the other groups. For further suggestions as to how this may be done, see Part II, pages 29-35.

QUESTIONS FOR DISCUSSION

Questions for discussion will probably come out spontaneously if the "study in opposites" suggested above is used. Here are some additional questions of very great importance.

1. With the church being checked in its missionary work in Japan, Korea, China, Turkey, and other parts of the world, how can we prevent the influence of missions on world order from declining?

2. How can we in America improve relations with Europe in face of the barriers raised by censorships, secret police, penalties for listening to foreign radio broadcasts, lying propaganda, and restrictions on travel? How can we more effectively use channels of communication still open to us through the world-wide missionary organizations and through the Provisional Committee of the World Council of Churches?

ORPHANED MISSIONS

The plight of the "orphaned missions" is a very moving one, as are also the other causes sponsored by the "Committee on Foreign Relief Appeals in the Churches" mentioned on page 76 of *A Christian Imperative*. For information and suggestions, see Part II of this manual, pages 35-39.

PICTURESQUE PERSONALITIES

Many leaders of the church from different parts of the world are mentioned in this and other chapters of *A Christian Imperative*. They make an interesting study. Look in the index for Bishop Azariah, S. Jesudasan, Mina Soga, Marc Boegner, Toyohiko Kagawa, T. Z. Koo, Chiang Kai-shek, Max Huber, and others. For other suggestions, see page 8.

SUGGESTIONS FOR WORSHIP

For suggestions for worship in connection with this session, see Part III, pages 59-64.

Session IV: The Universal Church and World Order

PURPOSE

The purpose of this discussion is to bring out clearly the importance for world order of a united, universal church, and to show what progress has already been made in bringing the churches together for common worship and action.

WHAT DOES "ECUMENICAL" MEAN?

This discussion is based on Chapter V of *A Christian Imperative*, the title of which is "The Ecumenical Movement and World Order." It is important for the leader and the group first to understand the word "ecumenical," and then to get a vivid picture of the ecumenical movement in action.

The word "ecumenical" comes from the Greek word *oikoumene*, meaning "the whole inhabited earth."

When we say "ecumenical church" we mean "the holy church throughout all the world." Another name is "the universal church," or "the church universal." Still another name that is much used by the churches of Europe is *Una Sancta*, a name made up of two Latin words meaning "one" and "holy."

When we say "ecumenical movement" we mean the movement that aims to make the ecumenical church an actual visible unity.

PREPARATION

Read Chapter V of *A Christian Imperative*. As this chapter presupposes a good deal more familiarity with the ecumenical movement than the average member of a discussion group is likely to have, it will be advisable to begin the session with a bird's-eye view of the movement.

A BIRD'S-EYE VIEW

Choose in advance five members of the group and ask each to report on one of the following strands of the ecumenical movement:

1. The World's Student Christian Federation
2. The International Missionary Council
3. The Universal Council for Life and Work
4. The Faith and Order Movement
5. The World Council of Churches

The following brief summaries will give the salient features of each organization; further details can be culled from *A Christian Imperative*, or the leader can write for information to the addresses indicated below.

The World's Student Christian Federation. It is important to realize that the present movement toward greater unity among Christians all over the world began with what has been called "the student missionary uprising." Three important landmarks in this uprising are: (1) The "haystack prayer meeting" at Williams College in 1806, which led to the sending of the first foreign missionaries from America. (2) The birth of the Student Volunteer Movement at Northfield, Massachusetts, in 1886. This movement, in cooperation with the Young Men's Christian Association and Young Women's Christian Association, helped to establish student Christian movements under various names in China, Japan, India, Burma, and the Near East. (3) The organization in 1895 of the World's Student Christian Federation, which is thus described in one of its publications, issued in 1937:

The Federation is a federation of national (student) movements each of which has its own distinctive character and relationships and retains its full autonomy. In some countries these movements work in affiliation with or as a part of the National Y.M.C.A. and Y.W.C.A. movements, whereas in other countries there are independent joint men's and women's movements. There are at the present time twenty-three fully affiliated national movements in all parts of the world. In addition to these, there are corresponding movements and pioneer movements, with which the Federation is constantly in touch. In this way the Federation unites in fellowship and work 300,000 students in universities of forty-five countries.

One very significant fact is that almost all the leaders of

the ecumenical movement today received their inspiration and training in the World's Student Christian Federation.

The headquarters of the Federation are in Geneva, Switzerland. Information can be obtained, however, from the Student Division of the Young Men's Christian Association, 347 Madison Avenue, New York City.

The International Missionary Council. The International Missionary Council is a most important part of the ecumenical movement, and is such a substantial and statesmanlike achievement that it deserves the most careful study.

The beginning of this organization goes back to the great international missionary conference that met in Edinburgh in 1910 and that chose for its chairman John R. Mott, who had been the prime mover in starting the World's Student Christian Federation fifteen years before.

This conference appointed a Continuation Committee that, following the first World War, launched in 1921 the International Missionary Council, which derives its authority from various national Christian councils and is composed of their representatives. Dr. Mott, who traveled incessantly from country to country building up these councils, thus summarizes what was accomplished:

One of the greatest services rendered under the auspices of the original Continuation Committee, and even more of the International Missionary Council, notably in the decade beginning with Edinburgh, has been the planting and development of various National Christian Councils. At the time of the Edinburgh Conference in 1910 there were only two of them in existence—the Ausschuss of Germany, organized in 1885, and the Annual Conference of Mission Boards of the United States and Canada, launched in 1893. There are now twenty-six of these bodies as constituent members of the International Missionary Council—half of them in the lands of Europe, North America, Australasia, and South Africa, which send missionaries, and half in the countries of Asia, Africa, Latin America, and the Pacific Islands, which have received missionaries. Besides this there are ten more which are at various stages of development. . . . The most distinctive function of all these councils, old and young, large and

small, is to promote cooperation and union. Their very genius is that of weaving together in fellowship, prayer, study, and sacrificial action the Christian groups of different names.¹

The American section of the International Missionary Council is now called the Foreign Missions Conference of North America, uniting about one hundred missionary organizations of the United States and Canada.

The International Missionary Council organized the great conference at Madras in 1938, referred to in *A Christian Imperative* on page 95. It had 471 delegates from 69 countries. It is now very active in the care of the "orphaned missions," described in *A Christian Imperative*, page 72. The extent of the International Missionary Council is shown on the accompanying map. (See pages 32-33.)

For further information write to the New York office of the International Missionary Council, 156 Fifth Avenue, New York City.

The Universal Christian Council for Life and Work. In the summer of 1914 a little group of Christians met at Constance in Germany to see what the churches could do to prevent the outbreak of war. The war actually started while they were in session, and they were derisively escorted out of Germany by the army. Nevertheless out of this seeming failure came two important parts of the ecumenical movement. The first of these was the World Alliance for International Friendship through the Churches, which has been very active in efforts to deal with the problem of war. The second was the Universal Christian Council for Life and Work, which was organized in 1925 in Stockholm, Sweden, at the international conference that came together at the invitation of the King of Sweden. The leader in this movement was Archbishop Nathan Söderblom of Sweden, who had a deep conviction that there are a great many pressing problems connected with our daily life and work that Christians can tackle unitedly, without waiting to settle differences of creed and ritual.

¹ *Five Decades and a Forward View*, by John R. Mott, pp. 54-55. Used by permission of the publishers, Harper & Brothers, New York.

At Stockholm for the first time after the Great War, Christians from both sides of the struggle met in formal conference. Though the atmosphere was tense, a great deal was accomplished and the way was paved for future cooperation on a larger scale.

Twelve years later, in 1937, another Conference on Life and Work met at Oxford, England, and took important actions, which are repeatedly quoted in *A Christian Imperative*. The most important fruit of this gathering was the suggestion for a World Council of Churches. This suggestion was taken up by the World Conference on Faith and Order, which met a few days later, and the World Council of Churches is now in process of formation. (See below and page 40 of this manual.)

For further information on the Life and Work movement, write to the Universal Christian Council for Life and Work, 297 Fourth Avenue, New York City.

The Faith and Order Movement. The conference at Edinburgh in 1910 out of which grew the International Missionary Council dealt only with missionary problems and avoided discussion of creeds and methods of church organization. It was felt by many that this left a serious gap and that if the churches were ever to be united they must face the problems in this area. So the Episcopal church in the United States, under the leadership of Bishop Brent, made a suggestion that a world conference be called to discuss these questions. It took many years of preliminary negotiations to prepare for this meeting, but it finally met at Lausanne in Switzerland in 1927 and was known as the World Conference on Faith and Order. This meeting was so valuable that another was called ten years later and met at Edinburgh in 1937, the intervening years having been fruitfully used in many valuable studies.

For further information about the Faith and Order movement, write to Room 80, 297 Fourth Avenue, New York City.

The World Council of Churches. The World Conference on Faith and Order of 1937 came only a few days after the

Conference on Life and Work, which had met at Oxford. Many of the delegates were the same, and under the impetus of the earlier gathering the conference at Edinburgh endorsed the proposal for a World Council of Churches and joined in measures to make it an actuality. Each of these two movements appointed seven persons to form a constituent committee, which in turn called together about eighty persons from all over the world to meet in Utrecht, in the Netherlands, on May 12, 1938, to draft a constitution for the World Council and to invite the various churches to become members. About seventy churches have already accepted this invitation, and the list will be found in the program section of this manual, pages 41-43.

The World Council will have an Assembly of not more than 450 members meeting once in five years, and a Central Committee of not more than 90 members meeting annually. It is provided that not less than one-third of each of these bodies shall consist of "lay persons—men and women."

The Life and Work and Faith and Order movements will become commissions of the World Council.

The constitution of the World Council of Churches may be obtained from Room 80, 297 Fourth Avenue, New York City.

QUESTIONS FOR DISCUSSION

1. There are 650,000,000 members enrolled in the various Christian churches throughout the world. Why are they not more effective in producing world order?

2. In what ways will Christians be more effective if united in a World Council?

3. Which is the better way to produce unity among Christians of different denominations: (a) working together at definite tasks; or (b) discussing differences of creed, ritual, and organization?

SUGGESTIONS FOR WORSHIP

For suggestions for worship in connection with this session, see Part III, pages 59-64.

Session V: Leavening Nation and Community

PURPOSE

The purpose of this session is to study ways in which the church may leaven both national and community life.

PREPARATION

Read Chapters VI and VII of *A Christian Imperative*. Note that Chapter VI deals with the church in the nation and Chapter VII with the church in the local community.

The questions given below on Chapter VI and the check list on Chapter VII may help the leader in preparation for this session, as well as in leading the discussion.

QUESTIONS ON CHAPTER VI

1. Give two reasons why the League of Nations failed. (pp. 118-119)
2. What conditions are essential for successful political organization? (p. 120)
3. What does Dr. Huber mean by "ethos" and how alone can it come? (p. 121)
4. Why does the author think a "world political organization" is necessary? (p. 123)
5. What kind of conditions must the church challenge? (p. 124)
6. When should the church speak on international issues and when should it keep silence? (p. 125).
7. What danger lies in the irresponsible use of power? (pp. 126-128)
8. How does the author characterize the United States silver policy? (p. 129)
9. What are the dangers of "irresponsible inaction"? (p. 131)
10. How does the author regard "the policy of selfish isolation"? (p. 132)
11. How does the letter from the Federal Council to Secretary Hull on "Western colonial possessions of European powers" compare with resolutions later adopted at Havana? (pp. 133-134)
12. What opportunities do the churches have in connection with war relief? (p. 135)

CHECK LIST ON METHODS

The author suggests the following methods by which a local church may leaven the community. Let the members of the group check those that are practicable in your situation.

- When new members join the local church make clear to them that they are also joining a universal fellowship. (p. 138)
- Cultivate the attitude of looking at world problems as churchmen. (p. 138)
- Initiate studies to show how the local community is dependent on world trade. (p. 141)
- Create unity between different denominations in the local community as a step toward the universal church. (p. 142)
- Remove tension and hostility between different racial groups. (p. 142)
- Establish better relations between the "haves" and the "have-nots" in the local community. (p. 143)
- Use prayer as a means to bind the local church to the universal church. (pp. 144-155)

QUESTIONS FOR DISCUSSION

If the "check list on methods" is used, it will probably yield many questions for discussion of a most practical nature. Here are a few additional questions:

1. Which point of view is most likely to be reliable in regard to international events: (a) the view of an individual; (b) the view of a denominational gathering; (c) the view of the Federal Council of Churches; (d) the view of the International Missionary Council; (e) the view of the World Council of Churches?
2. What should prayer be like in war time? Is the statement on unspiritual war prayer (p. 147) satisfactory? How can Christians at war pray for their enemies? How can Christians avoid praying against each other?

SUGGESTIONS FOR WORSHIP

The section of Chapter VII devoted to the principles of prayer may well be made a basis of the worship period of this session. For further suggestions, see Part III, pages 59-64.

Session VI: The Christian Way

PURPOSE

The purpose of this session is to discuss a program of action that will lead to the achievement of world order by the Christian way.

PREPARATION

Read Chapter VIII of *A Christian Imperative*, and as you read consider carefully and answer the questions listed below based on that chapter.

QUESTIONS ON CHAPTER VIII

1. What are the six main points of Christ's way? (pp. 158-162)
2. Why is world stability impossible if we are unwilling to make concessions in our standard of living? (pp. 162-164)
3. What is the alternative to change by peaceful processes? (p. 165)
4. What quality besides selfishness accounts for the fact that many people are willing to pay the cost of war, but are unwilling to pay the price of peace? (pp. 166-167)
5. What is the long-run result of making concessions? (p. 167)
6. Should responsibility for mutual help be confined to our own nation? (pp. 167-168)
7. What is the dynamic factor in totalitarianism? (pp. 169-172)
8. How do missions and war relief illustrate the Christian redemptive process? (pp. 172-174)
9. What does the Boxer indemnity case show about the wisdom of a nation's making concessions? (p. 174)
10. What does the author advocate in the way of diluting national sovereignty? (p. 175)
11. What policy is suggested for improving relations with Latin America? (pp. 176-177)
12. What is the difference between the Munich type of appeasement and the method of voluntary concession? (p. 177)
13. What momentous choice do the churches face? (pp. 178-179)

AN OPINION TEST

The author of *A Christian Imperative* advocates the dilution of national sovereignty. Here is a check list to help the members of the group discover how far they are willing to go in this process. (NOTE: It should not be assumed that Mr. Barnes endorses the policies mentioned. This check list has been compiled simply to help reveal where people are in their thinking, as a starting point for study and discussion.)

INSTRUCTIONS: Suppose that a central body fairly representing all nations were in existence, what powers now exercised by individual nations would you be willing to transfer to this central body? Write "now" opposite those you would transfer at once. Write "later" opposite those you would transfer later if the central body proved its trustworthiness. Write "never" opposite those you would never transfer.

- _____ Coining money and printing bank notes
- _____ Control of immigration and emigration
- _____ Tariffs and quotas for imports and exports
- _____ Labor standards, maximum hours, minimum wages
- _____ Control of telegraphs, radio, newspapers, etc.
- _____ Control of mines, oil wells, forests, etc.
- _____ Control of the Panama Canal, the Suez Canal, Gibraltar, etc.
- _____ Levying of taxes for world organizations
- _____ Control of armed forces to put down disorder wherever it occurs

QUESTIONS FOR DISCUSSION

If the "opinion test" is used, and the members of the group compare notes, there will probably be abundant material for discussion arising out of their different attitudes. The following additional questions are suggested because of their importance:

1. What is the difference between the Christian conception of sacrifice and concessions made by "enlightened self-interest"?
2. What is the difference between the Munich type of appeasement and the Christian way of reconciliation?

3. Which is the greater obstacle to world order—selfishness or stupidity?

4. What is the meaning for us of Jesus' words: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it"?

SUGGESTIONS FOR WORSHIP

For suggestions for worship in connection with this session, see Part III, pages 59-64.

PART II: PROGRAM SUGGESTIONS

In this part of the leader's manual there are suggestions for six different programs designed to assist groups in presenting the salient topics suggested by the theme, "Christians and World Order." In the earlier parts of this course there will also be found suggestions for program meetings, especially on pages 6-7 of the general introduction, and in Session IV, pages 18-23.

It should be understood that limitations of space make it impossible to print here complete programs that can be followed word for word. For example, the dialogues in Programs I, II, and V take only about eight minutes apiece to read. It is suggested, therefore, that persons presenting these dialogues familiarize themselves with the general ideas and then amplify them in their own words. In this way much greater spontaneity and interest will be secured.

Program I: A New Slant on Missions

(A table and two chairs form the only setting necessary for this dialogue. *Mrs. Barton* enters, sits at the table, thumbs through some pamphlets and magazines. She sighs, looks bored, yawns, but brightens at a knock on the door. *Mrs. Allen* enters.)

MRS. BARTON: Why, Mrs. Allen, do come in. I'm so glad to have some company. I've been trying to find some material on foreign missions for a short talk I promised to make next week at the society meeting, and of all boring subjects, that to me is the worst. Besides, we have quite enough reforming to do here at home to keep us busy.

MRS. ALLEN (*smiling*): Perhaps. But I have a new slant on missions now that is quite different from the one I had before.

MRS. BARTON: A new slant on missions? What do you mean?

MRS. ALLEN: Well, you know that I have been interested for many years in world peace, which was natural enough for a mother with three boys growing up to manhood. I have attended lots of forums and discussions on foreign policy. I have sent hundreds of postcards to senators telling them how to vote, and all that kind of thing, but I never thought that missions had the remotest connection with world peace.

MRS. BARTON: No more did I, and I don't yet. I can see that if everybody became a sincere Christian, wars would stop, but that prospect seems a long way off. In the meantime we have to meet our international problems in more practical ways.

MRS. ALLEN: Well, the new slant I have on missions is that they are not remote at all from the problem of world peace. In fact, they are one of our most practical and vital ways of tackling the problem.

MRS. BARTON: That is a new slant, though I don't see it your way. Still I'd like to have you tell me what changed your mind. I know you must have had a good reason.

MRS. ALLEN: The first thing that happened to me was that I got tired of political forums. People come together and listen to two speakers taking opposite sides of a current question. Some of the listeners get so confused they can't tell which side they favor. The others have their minds made up before they come, and they get more set in their opinions as the discussion goes on. At least, that's the way it seems to me. And what ever comes of it? We just keep drifting faster and faster toward the whirlpool.

MRS. BARTON: What do you think is the trouble with these forums on foreign problems?

MRS. ALLEN: As I see it now, the root trouble is that people nearly always consider every problem from the standpoint of their own interests, either the interests of themselves, or their class, or their nation or the country overseas where their ancestors lived. The result is a clash of interests and a deadlock.

MRS. BARTON: Isn't that inevitable, human nature being what it is?

MRS. ALLEN: No, I've discovered that it isn't inevitable. But I want to tell you first how I became disillusioned about the League of Nations. You know I had a chance to visit Geneva once and I saw the Assembly of the League in session.

MRS. BARTON: That must have been a thrilling experience!

MRS. ALLEN: In many ways it was. I sat up in the gallery and looked at the different national delegations, and I saw many of the most important statesmen in the world sitting there. And there were several women delegates, too, and I was proud to see them taking part in an international gathering.

MRS. BARTON: I wish I had been with you.

MRS. ALLEN: But after I got over being dazzled by all the prime ministers and ambassadors, the counts and the lords, I saw that something was lacking. Many of these delegates were the finest people imaginable, but they all had strict instructions to "look out for number one." They were told to demand as many concessions as possible from other nations, and to give as little as possible in return.

MRS. BARTON: What else did you expect?

MRS. ALLEN: I expected that statesmen would be able to see that their welfare was bound up with the welfare of all other nations, and that concessions for the common good would be for their best interests in the long run.

MRS. BARTON: But you started to tell me about your new slant on missions.

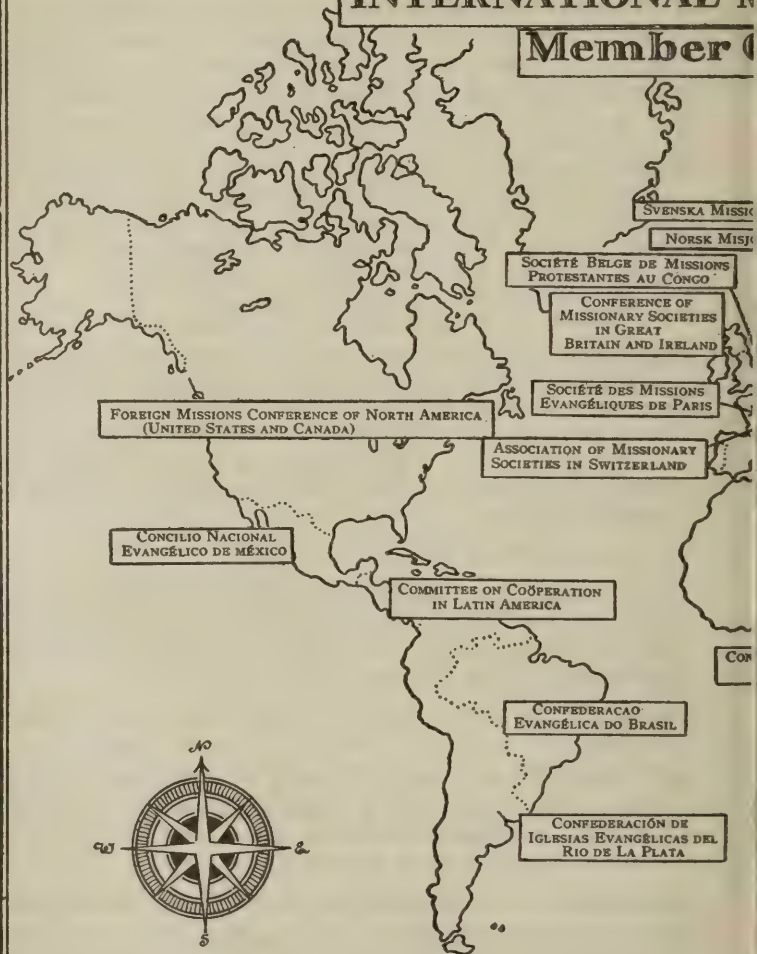
MRS. ALLEN: That's what I'm coming to. You know I had an intimate friend who went to India to attend the missionary conference at Madras. She wrote me about it in her letters, and when she came home she told me a lot more.

MRS. BARTON: What interested you most in what she told you?

MRS. ALLEN: What struck me was the unselfish spirit that seemed to pervade the meeting at Madras. There were more nations and races represented there than had ever been at Geneva, but nobody was asking himself, "How can I get ahead of the rest of these people?" Instead everyone was asking, "Where can I help most?" Besides they weren't afraid to give away their

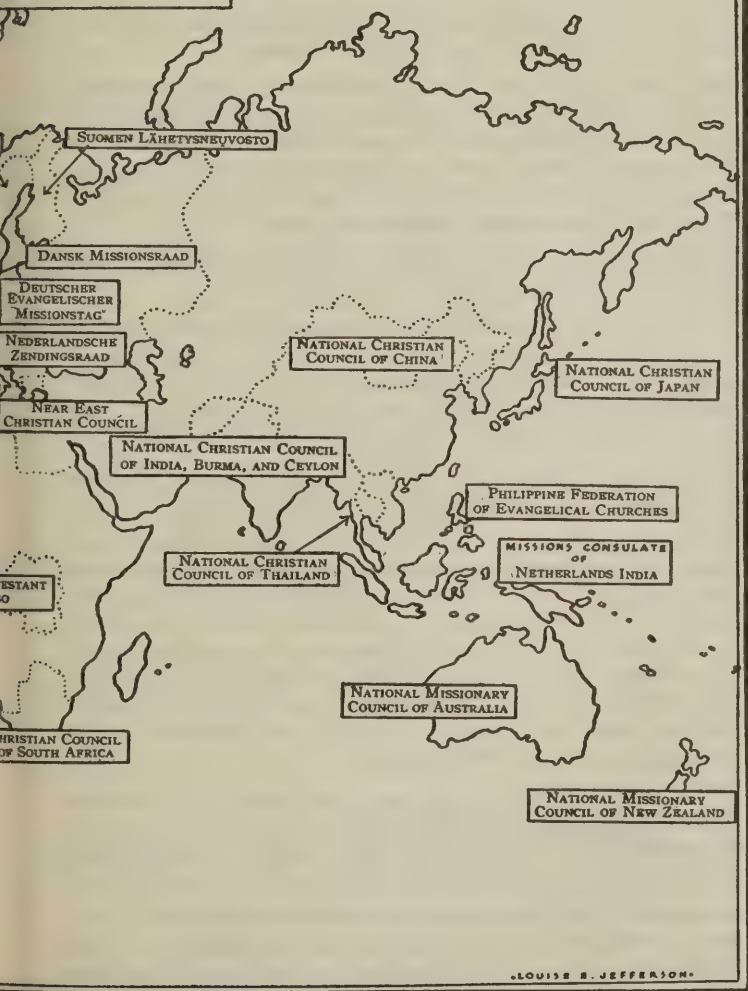
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money. People from the older churches were perfectly ready to help the younger churches without any prospect of getting their money back.

MRS. BARTON: Nations sometimes lend money to their allies even when there isn't much hope of getting it back.

MRS. ALLEN: That's true. But they do it for their own protection. But in missionary work, Christians start a school or a hospital away off on the other side of the world, simply because they feel that the people over there are brothers and deserve the best things in life. And they actually enjoy sharing the best things they have without asking anything in return.

MRS. BARTON: I still don't see more than a glimmer of what connection missions have with world peace.

MRS. ALLEN: Don't you see that what we need in international life is just this attitude we find in missions? If everybody would forget his self-interest and think about the common good, and work for it as devotedly as the missionaries and those who support them do, the whole world attitude would be changed.

MRS. BARTON: What is the difference between what you are saying and the policy of appeasement which failed so badly?

MRS. ALLEN: What I am talking about is just as different from appeasement as can be. Appeasement means giving away what isn't yours, in the hope of keeping yourself out of trouble. Perhaps you remember how Laval and Hoare cooked up a scheme to give Italy half of Ethiopia, to keep her from grabbing it all. That scheme fell through, but it shows exactly what appeasement was like. After that, Sudetenland was given to Hitler in the hope he wouldn't take any more of Czechoslovakia, but he took all the rest when he got ready.

MRS. BARTON: I begin to see what you mean. The European statesmen gave away what didn't belong to them to try to bribe the dictators to be good. But it didn't work. In missions you give your own money, your own time, and your own service.

MRS. ALLEN: That's exactly right, but there's more to it than that. In missions you don't try to appease anybody, or bribe anybody to be good. You try to change their hearts by telling them about the love of God, and at the same time you try to

demonstrate how the love of God has made you willing to share the best you have of medicine and education and everything else worth sharing.

MRS. BARTON: But after all, isn't missions too small a factor to count in the world today?

MRS. ALLEN: I'm not so sure. The spirit of missions is beginning, at least in a faint way, to affect our national policies. One of the best things we ever did as a nation was to follow the suggestion of a missionary and give back the Boxer indemnity to China to be used for education. And last year Congress voted to spend fifty million dollars for the relief of war victims in Europe and in Asia. There you have at least a beginning of an unselfish spirit. And I'm not going to be apologetic about missions any more. I'm going to put my heart and soul into this cause, for I believe it is the hope of the world!

MRS. BARTON: You know, I never thought of missions in that way before, as a means of bringing friendship among the nations. Mrs. Allen, you've given me the material for my talk next week, and I'm going to share your new slant on missions.

(Perhaps the worship service may be worked in as the ending of the dialogue, with the two women remaining seated at the table. Otherwise, the last sentences may be spoken as Mrs. Allen prepares to leave. Mrs. Barton accompanies her to the door and they go out together.)

WORSHIP SERVICE

For suggestions, see pages 59-64.

Program II: An Interview on "Orphaned Missions"

(NOTE: Dr. A. L. Warnshuis, whose office is in New York City, is one of the two secretaries of the International Missionary Council. The other secretary, Dr. William Paton, has his office in London. Both of these secretaries are active on behalf of the "orphaned missions," but because of the European situation the work necessarily is centered in the New York office. This program brings out the facts about these missions in the form of an interview given to a reporter by Dr. Warnshuis.)

REPORTER: Dr. Warnshuis, it's good of you to give me this chance to talk with you. You see, the city editor wants me to get the facts about "orphaned missions" and write them up as a feature article for our religious section.

DR. WARNSHUIS: Well, it is a subject about which I am very much concerned, and so I am glad to give you as much information as I can. Where shall we begin?

REPORTER: Please tell me first why you call them "orphaned missions."

DR. WARNSHUIS: You know perhaps that there are about four thousand missionaries sent by the churches in Germany, Denmark, Norway, Holland, Belgium, and France, to various parts of the world like India, Africa, China, Japan, the Netherlands Indies, and other places. These parent churches, because of the war, cannot send any money to their missions abroad. That's why we call them "orphaned missions."

REPORTER: Why can't they send any money? Are they too poor?

DR. WARNSHUIS: They are not allowed to send money to another country. That involves foreign exchange, and under the strict control in these countries there is no exchange available for missionaries. Christian people are still giving money to their missionary societies—in some cases more than they gave the first year of the war—but there is no way to send it abroad.

REPORTER: Then how do the missionaries keep going?

DR. WARNSHUIS: Some of the churches were able to send extra funds just before communications were cut off, but others were not able to do so, and their missionaries were in immediate need. They cut their salaries to a mere subsistence level, suspended various lines of work, and increased their income from local sources as much as possible, but even so they would have been in very great want had not the churches in other countries come to their rescue.

REPORTER: How many orphaned missions are there?

DR. WARNSHUIS: There are both Catholic and Protestant orphaned missions. Our particular responsibility is, of course, for the Protestant missions, and of these one hundred sixty-eight are orphaned. Fifty-six orphaned missions are Lutheran.

REPORTER: How does it happen that there are so many Lutheran missions on the list?

DR. WARNSHUIS: That is because the Protestant churches of Germany, Denmark, Finland, and Norway are predominantly Lutheran.

REPORTER: What is your organization doing for these orphaned missions?

DR. WARNSHUIS: We are acting as a clearing house for information and are urging churches in all parts of the world to do what they can to keep these missions alive. On the basis of the greatest need among the missions, we distribute the money that is collected.

REPORTER: Are any churches of the nations at war contributing?

DR. WARNSHUIS: The first gift came from Great Britain and a single radio broadcast there brought in three thousand pounds. We have received gifts also from Canada, Australia, South Africa, New Zealand, Switzerland, India, and Argentina.

REPORTER: Are the Lutherans taking any special responsibility in view of the great number of Lutheran orphaned missions?

DR. WARNSHUIS: Yes, indeed. The Lutherans are endeavoring to support thirty-seven orphaned missions. They are working at it very actively and the money is coming in steadily.

REPORTER: Now will you please give me some human interest stories? You know how people like to hear of actual instances of what this situation means to individual people.

DR. WARNSHUIS: Well, I talked recently with an American missionary on furlough from Africa. On his way back to this country he had stayed in the home of the treasurer of the French Protestant Mission in the French Cameroun. Their hospitality was as great as ever, yet their meals were so meager and poor that he was deeply moved each time he went to the table. On several occasions the children cried out after a meal, "*Maman, j'ai faim!*" (Mother, I'm hungry!) These people did not know how they were going to be able to hold out, and still they went bravely and smilingly about their work.

REPORTER: That is exactly the kind of material I need. Have you any more?

DR. WARNSHUIS: The same missionary told me about his visit to the Norwegian Mission, also in the Cameroun, Africa. These people have been cut off from their supporting churches in Norway since April of 1940. At that time they had just a few dollars in the bank. But with all their problems, especially as to how they could continue to help the young churches and support the native workers, one of the Norwegian missionaries came to the American and said, "After all, nothing matters but the burning heart."

REPORTER: That is wonderful. What about other parts of the world?

DR. WARNSHUIS: Here's a letter from a Danish missionary in charge of a children's home called "Bird's Nest" on the Lebanon seashore in Syria. She says: "Again and again each child's case was examined and finally one hundred and twenty of the oldest were sent to relatives. The other one hundred and forty we decided to keep as long as there was anything to eat, for their family conditions were unspeakably distressing. Most of those we had to send out are again sick and hungry and live largely in the street, which is better than their small airless homes. We have already taken some back because we could not bear to see their dark begging eyes filled with tears . . . and their constant prayer, 'Please take me back!' rings in our ears."

REPORTER: Hasn't it meant the end of the life work of some of these European missionaries?

DR. WARNSHUIS: That we don't know as yet, but we certainly hope not. Wonderful things have been accomplished through faith and the feeling of Christian brotherhood around the world. One case comes to mind of a German deaconess in the British territory of Tanganyika, Africa. When she became interned in July of 1940, because she happened to be a German, there was every possibility that the school work at her mission would go to pieces. But a British mission got the government's consent for her to teach at its mission school so that a British teacher could carry on the deaconess's own work.

REPORTER: Isn't this costing a lot of money? How can you expect American churches to take on the support of orphaned missions when they have their own work to support?

DR. WARNSHUIS: The churches in the United States that have responded most generously to the appeal for orphaned missions also show without exception an increase in gifts for their own missions. Figures can be given, if desired, to prove that statement. Ask people to help others, and those who respond will gladly provide for their own needs too. Protect people from hearing about the needs of others, and they will become self-centered and selfish. Those who are concerned about their own work—their local church budget, the support of their own denominational boards—have only declining incomes. Those who are appealing for generous help to be given for other people in great need are finding their own needs provided for in increasing measure. Generosity does great things out of a sublime disinterestedness and for the benefit of others. Generosity grows and produces more generosity.

REPORTER: Thank you very much, Dr. Warnshuis, for giving me so much splendid material. I must not take any more of your time.

DR. WARNSHUIS: Not at all. I'm glad your paper is interested in such material, for we believe that people want to know about such conditions and to be given an opportunity to help. Come again whenever you wish. Good afternoon.

(For information about the origin and organization of the International Missionary Council see pages 20-21 of this manual.)

WORSHIP SERVICE

For suggestions, see pages 59-64.

Program III: Roll Call of the World Council of Churches

(NOTE: The formation of the World Council of Churches, which is now in progress, is an event of great importance, the origin of which is described on pages 22-23. The purpose of this program is to make vivid and impressive the wide scope of this council. Two plans are suggested below. Plan No. 1 calls the roll by nations and uses flags to symbolize the nations. Plan No. 2 calls the roll by denominational groups and uses

candles to symbolize the churches. Both plans may be used in the same program if there is time. If there are questions about some of the less familiar church groups, they may be looked up in the encyclopedia or in a very useful pamphlet called "The Divisions of the Church: A Historical Guide," edited by E. G. Parry and published by the Student Movement Press in London. Copies may be obtained from the American office of the World Council of Churches at 297 Fourth Avenue, New York City, for 25 cents.

PLAN NO. 1

PREPARATION

There should be a chairman to preside and a secretary to call the roll. Members of the audience should be appointed beforehand to respond on behalf of the respective countries, and to come forward with a flag of that country and place it in a stand on a table in front of the room.

OPENING STATEMENT BY CHAIRMAN

May 12, 1938, was a historic occasion, for on that day at the city of Utrecht in Holland, eighty Christian leaders from all over the world, representing one hundred and thirty denominations, met to draw up a constitution for a World Council of Churches. After a few days of deliberation and prayer together, they unanimously adopted a constitution, and on the basis of this document invited the various Christian denominations to join the World Council of Churches. About seventy denominations from twenty-seven countries have already accepted this invitation, and additional acceptances are being received from time to time. We are here today to celebrate this demonstration of Christian unity. The secretary will now call the roll of the twenty-seven nations.

SECRETARY: Australia.

REPRESENTATIVE (*going forward carrying an Australian flag, and placing it in a stand on the table*): There are two Australian churches in the World Council of Churches. (The roll call continues in this manner following the accompanying list.)

WORLD COUNCIL OF CHURCHES

(In Process of Formation)

Churches That Have Accepted the Invitation

AUSTRALIA

Church of England in Australia

Presbyterian Church of Australia

BELGIUM

Missionary Christian Church of Belgium

CANADA

Church of England in Canada

Presbyterian Church in Canada

United Church of Canada

CHINA

Church of Christ in China

CZECHOSLOVAKIA

Evangelical Church of Bohemian Brethren

ENGLAND

Baptist Union of Great Britain and Ireland

Churches of Christ in Great Britain and Ireland (Disciples)

Church of England

Congregational Union of England and Wales

Methodist Church

Presbyterian Church of England

ESTONIA

Evangelical Lutheran Church in Estonia

Orthodox Church in Estonia

FINLAND

Evangelical Lutheran Church of Finland

FRANCE

Reformed Church of France

Reformed Church of Alsace and Lorraine

HOLLAND

Dutch Baptist Union

Evangelical Lutheran Church Netherlands Reformed

Church

Old Catholic Church of Holland

Remonstrant Fellowship

HUNGARY

Reformed Church of Hungary

INDIA

Church of India, Burma and Ceylon

Federation of Evangelical Lutheran Churches in India

Mar Thoma Syrian Church of Malabar

South India United Church

IRELAND

Methodist Church in Ireland

LATVIA

Orthodox Church in Latvia

LITHUANIA

Reformed Church in Lithuania

MEXICO

Methodist Church of Mexico

NETHERLANDS EAST INDIES

Protestant Church of the
Netherlands East Indies

NEW ZEALAND

Presbyterian Church of
New Zealand

PHILIPPINE ISLANDS

United Evangelical Church
of the Philippines

POLAND

Evangelical Church of the
Augsburgian Confession
Polish National Catholic
Church
United Evangelical Church

SCOTLAND

Church of Scotland
Congregational Union in
Scotland
Episcopal Church in Scot-
land

SOUTH AFRICA

Congregational Union of
South Africa

SWEDEN

Church of Sweden

SWITZERLAND

Old Catholic Church of
Switzerland
Swiss Protestant Church
Federation

UNITED STATES OF AMERICA

Northern Baptist Conven-
tion, U. S. A.

Seventh Day Baptist
Churches

Congregational and Chris-
tian Churches

International Convention of
Disciples of Christ

Protestant Episcopal Church
Evangelical Church

The Religious Society of
Friends:

a. Five Years Meeting

b. General Conference

c. Philadelphia Yearly Meet-
ing

Evangelical Lutheran Aug-
ustana Synod of North
America

United Lutheran Church in
America

Methodist Church

African Methodist Episcopal
Church

Polish National Catholic
Church of America

Rumanian Orthodox Episco-
pate in America

Syrian Antiochian Orthodox
Church, Archdiocese of
New York and all North
America

Presbyterian Church in the
United States of America

Presbyterian Church in the
United States

United Presbyterian Church
of North America

Evangelical and Reformed
Church

Reformed Church in America

WEST INDIES

Anglican Church of the West
Indies

YUGOSLAVIA

Old Catholic Church of
Yugoslavia

THE SALVATION ARMY

WORSHIP SERVICE

For suggestions, see pages 59-64.

PLAN NO. 2

PREPARATION

There should be a chairman to preside and a secretary to call the roll by denominational groups or families. Members of the audience should be appointed beforehand to respond on behalf of the respective denominational groups, of which there are fourteen. Each denominational group or family of denominations should be symbolized by a large candle, surrounded by as many small candles as there are separate branches of the denomination in the World Council. For example, there should be one large candle to represent the Methodist group, with five small candles to represent the five different branches of Methodism in the World Council. When the name of the denominational group is called, the person acting for that group reads the names of the branches of that denomination and lights the candles. In order to avoid confusion, the candles should be labeled in advance. (Fourteen large and seventy small candles will be needed.)

OPENING STATEMENT BY CHAIRMAN

There is now in process of formation a World Council of Churches, and seventy denominations have already accepted the invitation to join. These seventy include all the larger branches of the Christian church except the Roman Catholic church. Twenty-seven countries are represented in the list.

It is impressive that just at the time when war is tending to divide the nations of the world, Christians should be drawing closer together. Today we are going to celebrate this

movement toward Christian unity by having a roll call of the churches, asking various members of the audience to act as representatives of different denominational groups, and to come forward when the group is called and light the candles that symbolize the churches. The large candles represent the chief denominational groups or families. The smaller candles represent the different branches of the group or family. For example, one of these large candles represents the Methodist group. Around this candle are five small candles representing the five Methodist denominations in the World Council. The secretary will now call the roll by denominational groups, beginning with branches of the most ancient churches.

SECRETARY: The Syrian Jacobite church.

REPRESENTATIVE (lighting one large and one small candle):
There is one branch of the Syrian church in the World Council of Churches—The Mar Thoma Church of Malabar, India.

SECRETARY: The Eastern Orthodox churches.

REPRESENTATIVE (lighting one large and four small candles):
There are four Orthodox churches in the World Council—the Orthodox Church in Estonia; the Orthodox Church in Latvia; the Rumanian Orthodox Episcopate in America; and the Syrian Antiochian Orthodox Church (Archdiocese of New York and all North America).

SECRETARY: The Old Catholic churches.

REPRESENTATIVE (lighting one large and five small candles):
There are five Old Catholic churches in the World Council—the Old Catholic Church of Holland; the Polish National Catholic Church; the Old Catholic Church of Switzerland; the Old Catholic Church of Yugoslavia; and the Polish National Catholic Church of America.

SECRETARY: The Remonstrant Fellowship.

REPRESENTATIVE (lighting one large and one small candle): The Remonstrant Fellowship of Holland is a member of the World Council.

SECRETARY: The Lutheran churches.

REPRESENTATIVE (lighting one large and nine small candles):

There are nine Lutheran churches in the World Council—the Evangelical Lutheran Church in Estonia; the Evangelical Lutheran Church of Finland; the Evangelical Lutheran Church (Holland); the United Evangelical Church of Poland; the Federation of Evangelical Lutheran Churches in India; the Evangelical Church of the Augsburgian Confession (Poland); the Evangelical Lutheran Augustana Synod of North America; the United Lutheran Church in America; and the Church of Sweden.

SECRETARY: The Anglican churches (known in America as the Episcopal churches).

REPRESENTATIVE (lighting one large and seven small candles):

There are seven Episcopal churches in the World Council—the Church of England; the Church of England in Australia; the Church of England in Canada; the Episcopal Church in Scotland; the Anglican Church of the West Indies; the Church of India, Burma and Ceylon; and the Protestant Episcopal Church in the United States of America.

SECRETARY: The Presbyterian and Reformed churches.

REPRESENTATIVE (lighting one large and twenty small candles):

The Presbyterian and Reformed churches form one family and there are twenty branches of this family in the World Council—the Presbyterian Church of Australia; the Missionary Christian Church of Belgium; the Presbyterian Church in Canada; the Evangelical Church of Bohemian Brethren (Czechoslovakia); the Presbyterian Church of England; the Reformed Church of France; the Reformed Church of Alsace and Lorraine; the Netherlands Reformed Church; the Reformed Church of Hungary; the Reformed Church of Lithuania; the Protestant Church of the Netherlands East Indies; the Church of Scotland; the Swiss Protestant Church Federation; the Presbyterian Church of New Zealand; the Evangelical Church (U. S. A.); the Presbyterian Church in the U. S. A.; the Presbyterian Church in the U. S. (South); the United Presbyterian Church in North America; the Reformed Church in America; and the Evangelical and Reformed Church (U. S. A.).

SECRETARY: The Methodist churches.

REPRESENTATIVE (lighting one large and five small candles):
There are five Methodist churches in the World Council—the Methodist Church in England; the Methodist Church in Ireland; the Methodist Church in Mexico; the Methodist Church of the U. S. A.; and the African Methodist Episcopal Church (U. S. A.).

SECRETARY: The Baptist churches.

REPRESENTATIVE (lighting one large and four small candles):
There are four Baptist churches in the World Council—the Dutch Baptist Union; the Baptist Union of Great Britain and Ireland; the Northern Baptist Convention, U. S. A.; the Seventh Day Baptist Churches (U. S. A.).

SECRETARY: The Congregational churches.

REPRESENTATIVE (lighting one large and four small candles):
There are four Congregational churches in the World Council—the Congregational Union of England and Wales; the Congregational Union in Scotland; the Congregational Union of South Africa; and the Congregational and Christian Churches (U. S. A.).

SECRETARY: The Religious Society of Friends.

REPRESENTATIVE (lighting one large and three small candles):
There are three branches of the Religious Society of Friends in the World Council—the Five Years Meeting; the General Conference; and the Philadelphia Yearly Meeting.

SECRETARY: The Disciples of Christ.

REPRESENTATIVE (lighting one large and two small candles):
There are two branches of the Disciples of Christ in the World Council—the Churches of Christ in Great Britain and Ireland (Disciples); and the International Convention of Disciples of Christ.

SECRETARY: The Reunited churches.

REPRESENTATIVE (lighting one large and four small candles):
There are four churches in the World Council which are unions of three or more denominational families—the United Church of Canada (3 bodies); the Church of Christ in China (13 bodies); the South India United Church (4 bodies); and the United Evangelical Church of the Philippines (3 bodies).

SECRETARY: The Salvation Army.

REPRESENTATIVE (lighting one large and one small candle): The Salvation Army with work in ninety countries is a part of the World Council.

WORSHIP SERVICE

For suggestions, see pages 59-64 (especially pages 63-64).

Program IV: A World-wide Radio Roundup

GENERAL PLAN

This program is based on the well known practice of the broadcasting companies in calling their correspondents in various foreign capitals to report the news in what is known as a radio roundup. But in this case the emphasis will be on events that concern the churches rather than on the latest war news. By using this device it will be possible to have brief summaries of the world situation that will be both interesting and informative.

PREPARATION OF THE PROGRAM

Choose five or six members of your group to take part in this program and meet them well in advance of the event to decide on the individuals they will impersonate and the cities from which they will speak. At least one rehearsal should be held to see that the program goes smoothly and that nobody exceeds the time limit.

The choice will depend on a good many factors. For one thing, you will want to hear from places where the events most significant for the churches are transpiring. You will naturally desire also to include among the individuals impersonated some missionaries of your own denomination. It will be desirable also to include at least one representative of the World Council of Churches or of the International Missionary Council. The choice will also be determined by the availability of material from which to write the script.

For example, the choice might be somewhat as follows:

Geneva, Switzerland, hearing from Dr. W. A. Visser 't Hooft, the secretary of the World Council of Churches, about the state of the churches in Europe.

Tokyo, Japan, hearing from a missionary or a national leader on the critical situation confronting the churches because of the insistence of the government that they relinquish their foreign affiliations and unite in one body.

Chungking, China, hearing a national like Madame Chiang Kai-shek, or Dr. H. H. Kung, or a missionary like Bishop Ralph Ward, speak about recent developments.

Rangoon, Burma, hearing a missionary tell how that part of the world is affected by events in the Far East, the increased importance of the Burma Road, the influence of Japan in neighboring Thailand, and the revival of Buddhism.

Cairo, Egypt, hearing a missionary tell how events in the Near East are affecting the Moslem communities and how additional restrictions are being placed on Christian missionaries in Egypt.

Mexico City, hearing from a missionary on the situation in Latin America.

Many other choices are possible. The list given above is merely suggestive. Whatever final choice is made, it will be well to try to get a wide sweep, so as to hear from all the major areas of missionary activity.

SOURCES OF INFORMATION

Your own denominational board of foreign missions will be an important source of information in preparing for this program. Ask for copies of news letters from missionaries in the regions you wish to have represented.

Another valuable source of information will be found in missionary magazines and missionary sections of denominational papers, as well as in the interdenominational magazine, *The International Review of Missions*, which always features a survey of world conditions in its January issue. This is very complete, extending through more than one hundred and twenty-five pages, and covering all parts of the

mission field. (The American office of *The International Review of Missions* is at 156 Fifth Avenue, New York City. Single copies sell for 75 cents.)

For up-to-date news from Geneva about the World Council of Churches write to the Universal Christian Council, 297 Fourth Avenue, New York City, asking for a sample copy of the latest news release of the "International Christian Press and Information Service."

For recent news from Latin America, in addition to denominational sources, apply to the Committee on Cooperation in Latin America, 156 Fifth Avenue, New York City.

PREPARATION OF THE ROOM

In preparing the room for this program various devices may be used to simulate an actual broadcast. A radio receiver may be placed in a prominent position in front of the audience. The persons participating may be concealed behind a screen so that their voices seem to emerge from the receiver. If the group feels it might grow monotonous to have the audience gazing at a screen throughout this program, you may assume that you are in the local broadcasting station where the messages are coming in from abroad and being rebroadcast. That is, the announcer may be in front of the screen, and do his part before a microphone. Or it may be assumed that you have a television set and are actually seeing the persons who are speaking from overseas.

VARIATIONS OF THE PROGRAM

If there are any local persons who speak a foreign language, or if a furloughed missionary is available, it may be an interesting variation to have a brief message in a foreign tongue, with the announcer, or someone else, reading a translation of what has been said.

It is also possible to introduce musical interludes representing music characteristic of the country being represented.

Phonograph records may be used if musicians are not available. See page 60 for suggestions.

OPENING THE PROGRAM

In opening the program the announcer may use the following general formula: "This is station MEM¹ and we are now to call in our correspondents in (mentioning the countries to be represented) to report on the world situation as it affects the churches. We shall first hear from _____ in the city of _____. Go ahead, _____."

SUMMARIZING THE SITUATION

After the various foreign cities have been heard from, the announcer should take two or three minutes to summarize the world situation. This summary should be carefully prepared in advance, so that it will be brief and to the point.

WORSHIP SERVICE

For suggestions as to worship in connection with this program, see pages 59-64.

Program V: Relieving the Suffering of the World

(This dialogue is designed for four persons called here *Mrs. King*, *Mrs. Howard*, *Mrs. Van Horn*, and *Miss Taylor*. They may sit in any way that is convenient for them, but they must be sure to speak up loudly enough to be heard by the audience.)

OPENING STATEMENT BY CHAIRMAN

One of the most important tasks for Christians today is to relieve the widespread suffering, and to match the terrible evil in the world by deeds of love and works of mercy. Four of our group will now take part in a dialogue that will illustrate for us the principal ways in which the churches are helping the victims of the warfare that is raging both in Europe and in the Far East.

¹ The letters MEM are the initials of the Missionary Education Movement, which publishes this study book and manual.

MRS. KING: Today I read a letter from a missionary in war-torn China that moved me very much. This is what it said: "A shivering small boy of about nine years of age came to my study. When I asked him what he wanted he blurted it all out in a string of exclamations: 'I am hungry. My mother died of hunger. My father is dead. My grandfather died last week and when I awoke this morning my uncle was dead in the same bed I sleep in. Then a thief broke in and stole the bedding while I was away from home, and the house just doesn't look like anything since the furniture is all gone, and there is no door to the house, and I haven't any bedding, and I haven't any food, and there isn't anyone else but you!'"

MRS. HOWARD: That is a moving story. How does it end?

MRS. KING: The letter goes on to say: "On investigation I found it to be true that all the adult members of the family had died of privation and that this small boy was the only member of the family left alive. A kindly neighbor agreed to give the boy a place to sleep if I could arrange for his food. Thanks to the Church Committee for China Relief, this boy and hundreds more like him will have a chance to live through this crisis and get a start in life when the day of peace and reconstruction comes to China."

MRS. HOWARD: I am glad there was a missionary there to demonstrate the gospel in that practical way, and I am glad, too, that our church has been giving to China Relief. One of the few rays of light I see in the dark world today comes from those who are trying to lessen the sufferings of others.

MRS. VAN HORN: Yes, indeed. For my part, I am especially interested in the refugees from Europe. I had a friend who was in Europe in the summer of 1939 and just managed to get out before the war began. On the steamer she got acquainted with a refugee family. She had supposed that all refugees from Europe were Jews, but she found that this family and many others were Gentiles. At first they seemed afraid to talk. They kept looking around as if they expected to see the Gestapo spying on them. But later they told of all the suffering they had been through. And when they saw the Statue of Liberty they actually cried for joy. In New York they were met by a representative of the

American Bureau for Christian Refugees, who helped them to get temporary shelter till they could locate permanently.

MISS TAYLOR: Where are they now?

MRS. VAN HORN: They are running a delicatessen store in a Southern town that never had such a store before. They are doing well and making many friends.

MRS. HOWARD: I often wonder what happens to the people who can't get away and who have to stay in the conquered lands.

MRS. KING: Well, my son came home from a meeting at the "Y" the other night, and said that he was going to get his friends to join with him in sending a soccer football over to Europe for the war prisoners. He said there were over three million prisoners there and that the Y. M. C. A. was doing fine work for them in keeping them from brooding over their troubles. He said they needed not only footballs but phonograph records and books and paints and paintbrushes and all that sort of thing.

MISS TAYLOR: We musn't forget that young women suffer in war time, too. Many of them lose their homes. Others have to take over men's jobs in factories and shops. They need training and advice and recreation. I belong to the Y. W. C. A. and I know that the Associations in Europe and China are doing a lot to lighten the burdens of the young women in those countries. They say that the swimming pool in the Y. W. C. A. is the safest and most popular air-raid shelter in London!

MRS. VAN HORN: There are two other organizations working in Europe to which our church is contributing: one is the Central Bureau, which is helping the Protestant churches to keep going in the devastated areas; the other is the American Friends' Service Committee, which is feeding children in unoccupied France. I say, God bless them both!

MRS. HOWARD: I heard our pastor say the other day that the American Bible Society was trying to take over the work formerly done by the European Bible Societies but that it couldn't begin to keep up with the demand, which has greatly increased since the war. It must be a tremendous comfort to people in distress to read from the Good Book, "God is our refuge and strength, a very present help in trouble."

MRS. KING: This discussion has certainly helped us to see what the church is doing today to lift the load of sorrow, and I am sure we shall all feel like working a lot harder than we have done in the past.

(This may be followed by a question period. In order to obtain more information, write to your denominational world relief committee or to the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Avenue, New York City.)

WORSHIP SERVICE

For suggestions for worship, see pages 59-64.

Program VI: Learning to Worship Together

GENERAL PURPOSE

Out of the great ecumenical gatherings of recent years, like those of Oxford, Edinburgh, Madras, and Amsterdam, has come the conviction that if Christians are to be effective in producing a better world order, the different parts of the church universal must not only learn to work together but to worship together. For, as has been well said, at these conferences it was discovered that "instead of being an incidental accompaniment of the quest for unity, worship was realized as its highest climax, its central reality. To draw near to God through Christ is to draw near to one another." The purpose of this program is to help us to learn to worship with fellow-Christians whose traditions and practices differ from our own. Two alternative plans are presented below.

PLAN NO. 1

An Ecumenical Service of Worship

In a number of cities in the United States there have recently been held "ecumenical services of worship," designed to express and promote Christian unity by the participation of many different denominations. These services differ from

the union services that are common in American towns at Thanksgiving time or during the summer when churches combine so that pastors can take turns in having vacations. An ecumenical service involves a conscious effort to express the unity we already have, and to promote greater unity in the future. It means bringing in not merely the denominations that are closest to our own in their tradition of worship, but also those who differ from us a good deal. Some of the most notable ecumenical services have been those in which choirs from the Eastern Orthodox churches have taken part and have chanted some of their ancient liturgies.

If you find it feasible to arrange for such a service, you will find suggestions and detailed orders of worship in a booklet called "A Primer for Those Planning Services of Ecumenical Worship." This may be obtained from the North American Provisional Committee for the World Council of Churches, 297 Fourth Avenue, New York City, for 20 cents. It is included with other valuable material in the "Christian Unity Packet," which sells for \$1.00.

PLAN NO. 2

Learning about Other Forms of Worship

The second program is designed for groups who, within their own circle, wish to study and to learn to appreciate the forms of worship followed by Christians of other churches.

PREPARATION

Look over the list of the churches now connected with the World Council of Churches (pages 41-43) and pick out those that have traditions of worship quite different from your own. For example, you might select the following as the subjects about which you want to build your program: The Liturgy and Music of the Eastern Orthodox Churches, and The Quaker Ideal in Worship. These are merely suggestions and may be varied according to the interest of the group, but it is recommended that the Eastern Orthodox churches be included in

every program, because their liturgy goes back to the very early practices of our faith, and because it is so little known among Protestants.

After you have picked the subjects to be included in your program, you may be able to invite clergymen or members of the churches to be considered to come to your meeting and explain what their traditions of worship mean to them. If this is not convenient, choose members of your own group, some to study and report on the historical questions involved, and some to have charge of the musical features.

MUSIC

Where a choir is not available to render the music needed for such a program, a very practical substitute may be found in good phonograph records, especially now that so many people have radio-phonographs. Definite suggestions of suitable phonograph records will be found on page 60.

SOURCES OF INFORMATION

A certain amount of information about the worship of different branches of the church will be found in encyclopedias, especially the *Encyclopedia of Religion and Ethics*. Other recommended sources are: *Our Heritage in Public Worship*, by D. H. Hislop (Charles Scribner's Sons, 1935, \$4.50); and *Worship*, by Evelyn Underhill (Harper & Brothers, 1937, \$3.00).

FACTS ABOUT THE EASTERN ORTHODOX CHURCHES

The Eastern Orthodox churches are the direct descendants of the ancient churches that grew up in the original home of Christianity around the eastern end of the Mediterranean. From there they spread to Russia and the Balkans. These churches for centuries centered around Constantinople, as the churches of Western Europe centered around Rome.

Today there are nineteen branches of the Eastern Orthodox Church. The Greek church uses the Greek language, the Russian church the Russian language, and so forth. There

are about one million members of Eastern Orthodox churches in the United States.

THE MEANING OF EASTERN ORTHODOX WORSHIP

The worship of the Eastern Orthodox Church is highly liturgical and ritualistic, so that it is not easily understood by strangers. But it becomes full of meaning as one studies it.

A key to the understanding of the Orthodox liturgy is found in the oft-repeated words, "As we stand in the house of thy glory it is as though we stood in heaven itself." The service is thus designed to be a foretaste of heaven on earth. As the presence of God is the supreme fact in heaven, so the primary aim of the liturgy is to create in the worshipper an overpowering sense of the divine Presence.

Since the Orthodox churches originally took form in a part of the world permeated by Greek civilization, it is not strange that beauty is regarded as an essential element of worship. It is not treated as an ornament, a luxury, or as an optional accessory, but as the natural matrix of prayer, which enables man to realize the presence of God. So the setting for worship is made as beautiful as possible by soaring domes, colored mosaics, and gorgeous robes, and the liturgy itself is made beautiful by wonderful music and meaningful ceremony.

Preaching is often entirely absent from an Orthodox service, and even where it is included it is relegated to a relatively unimportant position. Instead, the whole service is a dramatization of the mystery of God's activity in saving man. A door is closed to symbolize how man was shut out of paradise. But there is an open door to symbolize God's coming to rescue mankind, and the worshipper who intelligently follows the chanting, the prayers, and processions, the burning of incense, the sign of the cross, the kneeling and all the other symbolic parts of the ceremony feels that he is not only contemplating the mystery of the incarnation, but actually participating in the life, sufferings, and triumphant resurrection of Christ.

The mood of this worship is adoration—the lifting up of the heart in worship to God. Adoration is the burden of the prayers rather than petition. The spirit is that of the *Gospel of St. John*, especially of the seventeenth chapter where Christ prays that his disciples may know God and see his glory made manifest.

(For phonograph records illustrating Eastern Orthodox liturgical music, see page 60.)

THE QUAKER IDEAL IN WORSHIP

The World Council of Churches includes not only the Eastern Orthodox churches but also the Society of Friends, commonly known as the Quakers. The Quaker ideal of worship stands at the opposite pole from the Orthodox ideal, relying not at all on beauty of architecture or music nor on the symbolism of sacraments, to induce the sense of the divine Presence.

The key to the understanding of Quaker worship is a profound belief in the “inner Light” described in the Bible as “the true Light that lighteth every man that cometh into the world.” (*John* 1:9.) Accompanying this conviction is the belief that the inner light is best sought through silence. Hence a Quaker meeting begins in silence, but it does not necessarily end in silence, for if any worshipper has received illumination, he is expected to share it with the other members of the group.

The silence of a Quaker meeting is not a passive state, but one in which the spirit of the worshipper is consciously prepared for union with the divine. The first stage is one of waiting, during which the worshipper withdraws from the hurry and bustle of the world, its cares and anxieties, and concentrates his thoughts on the inner life. As his soul is purified his spiritual faculties become more sensitive.

The fact that in a Quaker meeting the worshipper is not alone, but is one of a company of persons unitedly seeking God, is an important element in the final result. Worship is not merely communion of the individual soul with his Maker, of the “Alone with the Alone.” There is a sense of corporate

fellowship in the quest for the divine—a fellowship which is very real and very precious.

The culmination of Quaker worship is the sense of union with God. To the soul prepared, purified, and waiting in silence there comes the radiance of God's presence, the "inner Light," the mystic experience of immediate and direct communion with God.

There is thus a progress and movement in the silence of the Quakers that accounts for its depth and meaning in spite of its outward simplicity.

DISCUSSION

The group may find it interesting and profitable to discuss how the types of worship presented above differ from the type you follow in your own church.

WORSHIP SERVICE

For worship suggestions in connection with this program, see pages 59-64, especially pages 63-64.

PART III: WORSHIP SUGGESTIONS

INTRODUCTION

As this series of studies deals with the church and the world order, it is desirable that the scripture lessons, hymns, and prayers be so selected that the whole church and its mission to all the world be kept constantly in mind.

SCRIPTURE READINGS

For the various discussion sessions and program meetings the following scripture lessons are suggested:

Discussion I. *Romans* 8:18-39. The Whole Creation Groaneth.

II. *Jeremiah* 31:31-34. God's Law in the Heart.

III. *Acts* 20:17-35. The Missionary Spirit.

IV. *John* 17:1-11. Christ's Prayer for Unity.

V. *Mark* 4:26-32; *Luke* 13:20, 21. Seed and Leaven.

VI. *John* 12:20-25. Fruitfulness through Sacrifice.

Program I. *Luke* 22:24-27; *John* 13:3-17. Christ's Way.

II. *Philippians* 4:10-20. Fellowship in Giving and Receiving.

III. *Revelation* 1:4-20. The Message to the Churches.

IV. *Psalms* 24:1-10. The Earth is the Lord's.

V. *Luke* 10:25-37. Sharing the World's Suffering.

VI. *Psalms* 96:1-13. Let All the Earth Worship the Lord.

HYMNS

Hymns appropriate for this course include the following:

Thou, Whose Almighty Word
Through the Night of Doubt
A Mighty Fortress Is Our God
O God of Love, O King of
Peace
God the Omnipotent

The Church's One Foundation
Glorious Things of Thee Are
Spoken
Christ for the World We Sing
O Where are Kings and Em-
pires Now?

O Word of God Incarnate
 Light of the World
 Rejoice, the Lord is King
 Faith of Our Fathers
 Lead On, O King Eternal
 Jesus Shall Reign

These Things Shall Be
 Ye Servants of God
 The Light of God Is Falling
 I Bind My Heart This Tide
 In Christ There Is No East or
 West

PHONOGRAPH RECORDS

For Eastern Orthodox music in connection with Program VI, the following Victor records are suitable:

By Russian Cathedral Choir in Paris:

No. 26081—"Gloria in Excelsis"; "Hymne de Noël"

No. 36223—"Hymne des Chérubins"; "Que ma Prière Monte"

By Chaliapin and Choir of Russian Church in Paris:

No. 7715—"Credo," by Gretchaninoff and Archangelsky

For Negro spirituals for use in worship services, the following Victor records are suitable:

By Paul Robeson:

No. 20068—"Nobody Knows the Trouble I Seen"; "Swing Low"

No. 19742—"Steal Away"; "Were You There?"

No. 20604—"Hear, de Lam's a-Crying"; "Ezekiel Saw de Wheel"

By Marian Anderson:

No. 1982—"I Don't Feel No-ways Tired"; "Sometimes I Feel Like a Motherless Child"

For other recordings of religious music see Victor catalogue under such headings as: Ave Maria; Chorales; Choirs; Creed; Gregorian Chants; Liturgical Music; Lord's Prayer; Music of the Early Church; Organ Music; Palestrina Choir, Trinity Choir, Vienna Choir Boys, Westminster Cathedral Choir, etc.

SEED THOUGHTS FOR MEDITATIONS

In guiding meditations during worship services the following quotations may be used as themes for brief talks:

The critical difficulty and the deepest need of the international situation is spiritual through and through.—*Wilhelm Menn*.

Our discouragement is premature, our abandonment of an essential objective is unjustified. It was not to have been expected that, with unerring judgment, we should have immediately found the way to change a system which had become engrafted upon the world by centuries of usage.—*John Foster Dulles*.

Peace is something which man has in him but has destroyed. It is to be recovered rather than manufactured.—*V. A. Demant*.

The enlargement of the social conscience is the heart of the international problem.—*Sir Alfred Zimmern*.

Thus in Christ all denominations and churches are one, and all believers are one in him as members of his church; yet they form the church only in as far as they are aware of, and willing to recognize, this oneness.—*Otto Piper*.

(The above quotations are from *The Universal Church and the World of Nations*, by the Marquess of Lothian and others. Chicago, Willett, Clark & Co., 1938.)

Worship is adoration issuing in action, and the unity of adoration and action transforms life into a sacrament.—*J. H. Oldham*.

Whoever can still pray must do it, for he does not know whether tomorrow he may not be wholly dependent on the prayers of others.—*Reinhold Schneider*.

The churches today can only live or die together. So as to be able to carry out their old tasks in new conditions, they must support one another more and more.—Yugoslav Orthodox periodical *Douhovna Straia*.

The day will come when man will see how utterly inadequate both he and his state are to deliver him from the bondage his wisdom has created. If the nations do not come together and worship the same God, honoring him above the state, the world will remain a hopeless chaos till the end of days.—*T. C. Chao*.

Let us recognize that in the Christian fellowship, recovered in health and fulness, in simple pulsating vitality as it touches the basic need of man, there is to be found both the key to rebuilding the vaster human community and the chief safeguard of human freedom.—*William Paton*.

PRAYERS

Help each one of us, gracious Father, to live in such magnanimity and restraint that the Head of the church may never have cause to say to any of us, This is my body broken by you. Amen.

Look with pity, O Lord, upon the broken families of the earth, driven from their homes to wander as refugees in strange places, or divided by exigencies of war. Look with pity upon this whole generation of thy children, so far strayed from thy ways, so full of misery of their own contriving, so anxious for the fulfillment of life and so frustrated by their own passions. Lord have mercy upon us through Jesus Christ our Lord. Amen.

Merciful God, whose blessed son has taught us to ask of thee our daily bread; have compassion upon all to whom war brings poverty, hunger, and pain. Stir thy people to share the burden of sufferers and to come speedily with relief and help, in the name of Jesus Christ our Lord. Amen.

(The first three prayers appeared in the *Broadcast Bulletin* of the National Christian Council of China, in the issues of February 17, 1941, June 29, 1940, and July 13, 1940, respectively.)

Remember, O Lord, according to the multitude of thy mercies, thy whole church; all who join with us in prayer, all our brethren, by land or sea or wherever they may be in thy vast kingdom, who stand in need of thy grace and succor. Pour out upon us all the riches of thy mercy, so that, redeemed in soul and body, and steadfast in faith, we may ever praise thy wonderful and holy name; through Jesus Christ our Lord. Amen. (Greek Church Liturgy about third century)

O God, the physician of men and of nations, the restorer of the years that have been destroyed; look upon the distraction of the world and the division of thy church, and be pleased to stretch forth thy healing hand. Draw all men unto thee and one to another by bands of thy love; make thy church one, and fill it with thy spirit, that by thy power it may unite the world in a sacred brotherhood of nations, where justice, mercy and faith, truth and freedom may flourish, and thou mayest be ever glorified; through Jesus Christ our Lord. Amen. (*Acts of Devotion*)

O God, who rulest the worlds from end to end and from everlasting to everlasting; speak to our hearts when courage fails, and men faint for fear, and the love of many grows cold, and there is distress of the nations upon earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that our labor is not in vain to thee. Restore our faith in the omnipotence of good; renew in us the love which never faileth; and make us to lift up our eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternal; through Jesus Christ our Lord. Amen. (*A Free Church Book of Common Prayer*)

Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek the rest; to labor and not to ask for any reward, save that of knowing that we do thy will; through Jesus Christ our Lord. Amen. (Ignatius Loyola, 1491)

O Lord, thou hast overcome the world by the power of thy cross and of thy resurrection; we beseech thee to overcome in each one of us all that prevents us from giving ourselves wholly to thy service. So may we be witnesses in the world to thy victory. (From the Closing Service, World Conference of Christian Youth, Amsterdam, July, 1939)

A THANKSGIVING FOR OUR UNITY IN CHRIST¹

Let us give thanks: For the gifts and graces of each great division of Christendom.

For the Roman Catholic church; its glorious traditions; its disciplines in holiness; its worship, rich with the religious passion of the centuries; its noble company of martyrs, doctors and saints.

We thank thee, O Lord, and bless thy holy name.

For the Eastern Orthodox Church; its secret treasure of mystic experience; its marvelous liturgy; its regard for the collective life and its common will as a source of authority,

We thank thee, O Lord, and bless thy holy name.

¹ From "A Primer for Those Planning Services of Ecumenical Worship," published by the North American Provisional Committee for the World Council of Churches, New York, 1940.

For the great Protestant communions:

For the Congregationalist jealousy for the rightful independence of the soul and of the group;

For the stress, in the Baptist churches, upon personal regeneration and upon the conscious relation of the mature soul to its Lord;

For the power of the Methodists to awaken the conscience of Christians to our social evils; and for their emphasis upon the witness of personal experience, and upon the power of the disciplined life,

We thank thee, O Lord, and bless thy holy name.

For the Presbyterian reverence for the sovereignty of God and their confidence in his faithfulness to his covenant; for their sense of the moral law, expressing itself in constitutional government;

For the witness to the perpetual real presence of the inner light in every human soul borne by the Religious Society of Friends, and for their faithful continuance of a free prophetic ministry,

We thank thee, O Lord, and bless thy holy name.

For the Lutheran church; its devotion to the grace of God and the word of God, enshrined in the ministry of the word and sacraments,

We thank thee, O Lord, and bless thy holy name.

For the Anglican church; its reverent and temperate ways, through its Catholic heritage and its Protestant conscience; its yearning concern over the divisions of Christendom, and its longing to be used as a house of reconciliation,

We thank thee, O Lord, and bless thy holy name.

Let us pray: That the will to unity may be mightily awakened in all the communions of Christendom.

O Christ, hear us;

Lord have mercy upon us

Christ have mercy upon us

Lord have mercy upon us.

O Lamb of God, who takest away the sins of the world, grant us thy peace. *Amen.*

